Millennial Star

Manti Temple

No. 21, Vol. 102 Thursday, May 23, 1940

POETRY

GEMS OF JOHN GREENLEAF WHITTIER

SELF DENIAL

There may be glory in the might
  That treadeth nations down—
Wreaths for the crimson warrior,
  Pride for the kingly crown;
More glorious is the victory won
  O'er self indulgent lust,
The triumph of a brave resolve
  That treads a vice in dust.

MERCY

What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs?

The strongest and most generous natures are always fondest of those who lean on them.

The emblem of practical Christianity is the Samaritan stooping over the wounded Jew. No fastidious hand can lift from the dust fallen humanity and bind up its unsightly gashes.

DEFORMITY

The only real deformity is sin.
. . . Goodness evermore hallows
And sanctifies its dwelling place.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.
—Romans 1: 16

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THIS WEEK'S COVER

THIS beautiful edifice stands on top of a hill, and is known as the Manti Temple, and was dedicated by President Lorenzo Snow on May 21st, 1888.

On The Highway Of Earth

By Dr. John A. Widtsoe
Of the Council of the Twelve

(Continued from previous issue)

THE five things necessary for the development of human powers are, then: the gathering of knowledge, the proper use of knowledge, the conformity of man to law and the proper regulations that may be set up from time to time for the needs of the day, forgetfulness of self in a great cause, and self mastery.

The Lord in the early days of the Church said to the Prophet, time and time again, "the field is white unto harvest." On the basis of the truths we have discussed, the field is always white unto harvest—there never is a time when it is not white unto harvest. It devolves upon me to go to work and labour, with these eternal conditions before me, these eternal laws in operation, assured that the harvest is secure. Within all men are the powers of progress.

Man's Privilege

All men seek happiness. It is our privilege and our responsibility, to show humanity how happiness may be obtained. Today, as in 1829, the field is white unto harvest. Men who will discipline themselves, become forgetful of themselves in the great cause of the Lord, who will seek and use knowledge properly, will discover now as then the way to happiness.

To return for a moment to the individual development of the man. First the care of the body. The spirit speaks through the body, which is going to be an everlasting possession. In some mysterious way—I cannot quite understand it but I know it is so—all that I do upon this earth to my body, with my body, will affect my body in the hereafter. If I misuse it, if I desecrate it, in some spiritual manner beyond the understanding of man, I must pay the penalty in the hereafter.

Therefore, we need to care for our bodies. Therefore, the Lord gave us the Word of Wisdom. It is an interesting thing that this young Mormon Prophet—untaught, unlearned, not a philosopher—should lay down a law, before the Church was three years old, with respect to the physical welfare of man. We cannot ignore this law. There is no virtue in the thought that men who are weak of body are those through whom the Spirit can operate most easily. A man who is healthy and strong, if all other factors are cared for, is the man through whom the Spirit can speak most easily.

We must likewise care for our minds, increase our mental

power by the acquisition and application of knowledge. We believe in education. "The glory of God is intelligence," and intelligence, in Mormon doctrine, means knowledge and the use of that knowledge in harmony with the plan of salvation.

Then we must gain spiritual strength. We must recognize the unseen world. No man is spiritually strong and complete unless he does this. He must understand that about him lies a universe much bigger than the one he can see with his eyes and hear with his ears. Out of that unseen world he came; into it he is going. From out of the unseen world come the great things of life. Out of that unseen world he may draw the strength he needs to help him on his journey upon this earth.

The spirit of worship must be with us—a word poorly understood even among the Latter-day Saints. So many people say: "Well, I went to church this evening and Brother Jones spoke, and I nearly went to sleep, it was so dull. It was not a good meeting." Anyone who so speaks has not learned to understand the meaning of worship. To listen to a sermon may not be worship. Worship is communion with the unseen world. When one communes with God, or with the Spirit of God, or with the things that come from God, he is worshipful. The sermon may be quite an incidental thing of a meeting. It is the manner in which I am tuned to the unseen world, and to the infinite power in it, to God Himself, that makes me worshipful or not worshipful.

Means Of Worship

We run about seeking the best speakers and the most learned men to fill our Church appointments. I am glad we do get such people, but they and their messages are not the essence of worship. If a man is to grow spiritually, to develop his spiritual powers, he must learn to worship by being in harmony, in tune, with the Infinite in the unseen world. That Infinite is God. Such a man may go into a meeting and listen to a humble man speak, with poor grammar and diction, but with the Spirit of God in his soul, and come out fed spiritually.

Prayer is such a type of worship. A man who does not pray cannot worship. We must be in touch with the unseen world by actually saying to the unseen world: "This is my need; this is my joy; and this is what happened today. I am grateful, Father, for the day. Give me continued help."

Now then, we are travelling along the earth journey. We have these laws that I have sketched, subject to immense elaboration. But after all, we need to have specified what to do. Am I to eat this or that; read this or that? Am I to go to church in this way or in that way? The human mind needs specific directions, and we have them given us. They have been given us in days of old and repeated in these latter days. The fundamental or the beginning laws for man's guidance on his earth journey are three: faith, hope, and love. From these three are drawn all the other virtues.

Faith Required

There are two kinds of faith: passive and active faith. I may have faith in God, in the unseen world and in the plan of

salvation. I may even know that these things are true, bear witness and testimony to them; but after all, that is but a passive faith. Active faith is ofen called repentance. Repentance is more than merely turning away from evil. Repentance is a type of active faith. Faith must be active as well as passive.

Hope. What is the difference between hope and faith? If I have faith, if I believe in God and His plan of salvation and all that, then haven't I hope? There must be a distinction. Now faith is higher knowledge, certainty of knowledge. The knowledge that is built up in faith is supreme, complete, as long as we keep it, as long as we live properly. Hope involves desire. I may know, I may even obey; but there must be in my heart a desire for greater achievement, for exaltation in the kingdom of God; and that desire somehow must be coupled with the opposite of fear. A hopeful man cannot be fearful. Fear does not belong to hope.

The proof of love, even to the smallest or the greatest degree, is in service. Do I love? Let me examine my service to myself, my fellow men, my God, in harmony with the eternal laws we have discussed. We can always prove the presence or the absence of love by service. The virtues of life commingle in service.

A Summary

All the virtues that man should practice are drawn from faith, hope, and love. Turn them about, put them to this side or to that side, analyze them any way you choose, and you will find that they all root in these three great laws. A summary statement in the book of Doctrine and Covenants (Section 4) recounts the virtues a man should cultivate during his earth journey. It is the finest, brief summary of the Gospel in existence:

"Now behold, a marvellous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that trusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

Just as white light is passed through a prism and broken up into the primary colours, so faith, hope, and charity, or love as we prefer to call it, passed through the spectrum of life give

(Continued on page 330)

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION VIII. (continued)

THE door opened, and a young woman came out with a small tin pail in her hand. At sight of Rupert she gave a startled cry and backed to the door. Just then the young farmer passed through the shanty and explained that it was only a "traveller" warming himself. The young woman looked steadily at Rupert. The fire shone out from the open door of the stove, and the light danced on the rough board walls, throwing a halo of red around the girl.

"What a sweet picture," instantly thought Rupert.

Then she slowly advanced again, and, instead of pouring the contents of the pail into a larger dish as was her errand, she placed it on the table by Rupert, and said, smilingly:

"Vil you have a drink of varm milk?"

"Thank you, thank you."

Then she went back.

Warm milk! What could be more delicious? Rupert sipped the sweet fluid. How it invigorated him and surcharged him with new life. And given by such hands, and with such a smile! It was a glimpse of past glories.

In the morning Rupert was asked if he wanted a job.

"Yes," was the answer.

"Can you work on a farm?"

"I've been a farmer all my life," was the reply. "I'm not a tramp, as you understand that term."

"Well, stay around today and I'll see what I can do. I want some help, but I cannot pay high wages."

"Never mind the wages," said Rupert, "we'll agree on that after a while."

The young farmer saw that he had no common tramp to deal with, although he looked rough and travel-stained.

"I have been sick for the past few days," explained Rupert, "and if you can trust me, I should like to rest up a bit before I go to work. I'm too weak to do you much good yet."

"That'll be all right," was the answer. "I see you need something to eat this morning, even if you weren't hungry last night. Come with me to the house."

So Rupert Ames remained with the farmer and did the chores around the house until he became stronger, when he helped with the harder work. He was treated kindly by them all, and it was not long before he mingled freely with the family.

During this time Rupert realized that his right senses, as he called them, were coming back to him, and every night he thanked God in vocal prayer for his deliverance from a dark pit which seemed to have yawned before him.

The Jansons were newcomers in the West, and had much to learn about farming. Mr. Janson was a Swede who had been in the country twenty years. His wife and her cousin were from Norway, the former having been in the country long enough to become Americanized; it was two years only since the latter had emigrated from her native land, so she spoke English with a foreign accent. Her name was Signe Dahl (first name pronounced in two syllables, Sig-ne). She attracted Rupert's attention from the first. She had a complexion of pink and white, blue eyes, soft, light hair; but it was not her peculiar beauty alone that attracted him. There was something else about her, an atmosphere of peace and assurance which Rupert could feel in her presence. Naturally, she was reticent at first, but on learning to know Rupert, which she seemed to do intuitively, she talked freely with him, and even seemed pleased with his company.

Two weeks went by, and Rupert proffered to remain with Mr. Janson and help him with his harvesting. The latter gladly accepted the offer, for he had by this time learned that Rupert Ames could give him many practical lessons in farming.

The song that Rupert heard that first evening continually rang in his ears. He remembered some of the words, and, as he thought of them, strange ideas came to him. One evening they were all sitting around the fire in the living room. Rupert had been telling them some of his history, and when the conversation lagged, he asked the two cousins to sing that song about "O my Father." They readily consented.

"A most beautiful song," said Rupert at its close; "and so strange. It seems to bring me back for an instant to some former existence, if that were possible. What does it mean:

'In thy holy habitation,
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near thy side.'

"What does it mean?"

"Signe, you explain it," said Mr. Janson. "You know, you're a better preacher than I am."

Signe made no excuses, but went to the little bookshelf and took from it two books, her English and her Norwegian Bibles. She read for the most part from the English now, but she always had the more familiar one at hand to explain any doubtful passage.

"I vill do vat I can, Mr. Ames. I cannot read English good, so you must do de reading." She opened the book and pointed to the fourth verse of the thirty-eighth chapter of the book of Job. Rupert read:

"Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding. . . . When the morning stars sang together and all the sons of God shouted for joy?"

"Yes," said the reader, "that is a great question, indeed.

Where was Job? Why, he was not yet born."

"Who are de sons of God?" asked Signe.

"I suppose we—all of us, in a sense."

"Of course; and ve all shouted for joy when God laid de foundations of de earth; so, ve must have been der, and known someting about it."

"Yes, but how could we? We were not yet born."

"No; not in dis world; but we lived as spiritual children of our Fader in heaven."

"I don't know about that," remarked Rupert, doubtfully.

"Of course, you don't. Dat's why I tell you."

They all smiled at that. Signe again turned the leaves of her Bible. "Read here," said she.

This time it was the first chapter of St. John. He read the first fourteen verses.

"Dat vil do; now read here." She turned to the sixth chapter, sixty-second verse, and he read:

"What and if ye see the Son of man ascend up to where He was before."

She turned to another. It was the twenty-eighth verse of chapter sixteen:

"I came forth from the Father, and am come into the world: again, I leave the world and go to the Father."

Still she made him read one more, the fifth verse of the seventeenth chapter:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"Now, vat does it all mean, Mr. Ames?"

"I see your point, Miss Dahl. Christ certainly existed as an intelligent being before He came to this earth—yes, even before the world was."

"Certainly; our Saviour vas Himself as ve. He vas born, He had a body as ve, and He also had a spirit. God is de Fader of His spirit and it existed long ago, as you said. Christ is our Elder Broder. Ve are of de same family If He existed before de vorld, why not ve? Dat's right, isn't it?"

"But couldn't Christ have been the only one who had a preexistence? I believe something is said in your book about the Saviour being the only begotten of the Father."

"Yes, in de flesh; dat is true, but God is de Fader of all spirits who have come to dis world to take a body. I can find you many passages to prove it."

"Well, I have never thought of these things before, but it must be true if the Bible means what it says. That's a grand principle, Mr. Janson."

"It certainly is, Mr. Ames. Many people object to it; but I cannot see, if we are to exist in a spiritual state after we leave this body, why we could not have existed before we entered it —but Signe, here, is the preacher. Her only trouble is with the w's and th's. She can't get them right yet."

(Continued on page 330)

THURSDAY, MAY 23, 1940

EDITORIAL

Specifications For Perfection And Exaltation

IN a certain large aeroplane factory, 5,500 trained men are busily engaged in manufacturing aeroplane motors.

The fact that only fifteen motors are completed each working day by this large organization is significant. In order that every machine might be perfect and according to specifications it requires 3,600 inspections of each working part before the engine receives a seal of approval. An engine is assembled and put under test time after time. After each test, it is torn down and each part is examined by experts for possible weakness or flaw. By means of magnets and iron filings, every imperfection can be detected. Any engine that does not meet the final tests is discarded. Any machine less than perfect cannot be used.

Specifications for the salvation of individuals were given direct to the people by the Master.

"Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—John 3: 5

That these same specifications apply today as well as in the days of the Saviour, is attested by the fact that the Lord has revealed that these same requirements are still in force.

"And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved." —D. and C. 18: 22

For perfection and exaltation in the Celestial kingdom the specifications are more exacting. A revelation given to the Prophet Joseph Smith makes it definite what the requirements are.

"They are they who received the testimony of Jesus and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from

all their sins and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"These are they whose bodies are celestial whose glory is that of the sun, even the Glory of God the highest of all, whose glory the sun of the firmament is written of as being typical." —D. and C. 76: 51,53, 70

Faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost are specifications in the plan of salvation that were given direct from God. No man or group of men has the right to change or alter that plan.

To gain perfection and exaltation it is necessary to continue and "overcome by faith," which means overcoming faults, failings and weaknesses through faith and repentance.

The testing laboratory is our earthly state and the tests that are given are various laws and commandments. The way we act and react to these laws and the manner in which we "overcome" or progress spiritually, determines in the end whether we meet the specifications for the celestial kingdom or some other lesser glory. We work out our own salvation.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory."

"What I the Lord have spoken, I have spoken and I excuse not myself; and though the heavens and the earth pass away, my words shall not pass away, but shall all be fulfilled." —D. and C. 1: 38

If God's house is a house of order, and if unity is to prevail, then there must be fundamental requirements. Imagine the confusion that would result in a large factory if there were no specifications and if those specifications were not followed in detail. Surely we would not expect the Author of the plan of salvation to be less efficient in His plan of operation than a modern aeroplane factory.

There is no earthly authority that can give us the final seal of approval as to whether or not we have gained perfection and exaltation. That can come only from a divine source.

We do have the assurance, however, that if we follow the correct plan and endure to the end we will be saved.

"I the Lord am bound when ye do what I say but when ye do not what I say, ye have no promise."—D. and C. 82: 10

—Ira J. Markham

ON THE HIGHWAY OF EARTH

(Continued from page 324)

the various virtues mentioned in Section 4. In Section 42 we find another summary statement of the kind, but Section 4 is the finest brief summary statement of the conditions of a successful life that we have in the Church.

Rewards Every Day

If a man practices all these virtues, or tries to—no man is perfect—and goes on, doing his best day after day, then the rewards come every day during the earth journey. There is no doubt about that. A commandment is, in its last analysis, a statement of cause and effect, a law and what obedience to that law will bring. The rewards are not kept away from us until we pass from this earth into another, but the rewards come quickly to men who live correctly.

The rewards that come to all who obey the Lord's law do not come to all men in the same way. Out of obedience to law I get a certain reward, you get a certain, perhaps different, reward. All contribute to our ultimate happiness. My reward fits me; your reward fits you. That is made very clear in Section 46 of the Doctrine and Covenants in which the varying gifts of men are described. To one man is given to do this, to another man something else, to another man yet something else. The fact that my gift is this and your gift that and my brother's another, does not prove that law is not constant in its operation. It merely means that we are all different, and that the reward which comes from our faithful living is fitted to our peculiar conditions and constitutions. But, the final reward of proper living upon this earth always is intelligence or wisdom.

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ADDED UPON

(Continued from page 327)

Signe smiled. "No, Mr. Ames, I'm no preacher. It's all so plain to me. De Bible says ve have a Fader in heaven, and I believe it. I also believe ve have 'a moder der,' as de song says. I can't prove it from de book, but I just use my reason on dat."

It was a new experience for Rupert to hear a fair lady expound such doctrine. The whole thing charmed him, both the speaker and that which was spoken. A new light seemed to dawn upon him. What if this life was but a school, anyway, into which eternal souls were being sent to be proved, to be taught.

"Have you any other quotations on the subject?"

"Oh, yes; it is full," said she. "When you get time read Heb. 12: 9; Jer. 1: 4-5; Eph. 1: 3-5; and John 9: 1-3. I do not remember more now."

Rupert took them down, and read them that night before he went to bed. And each day he saw a new horizon; and the sweet-faced Norwegian was not the least factor in this continued change of mental vision. "God bless her," he said to himself, "God has sent her to me for a purpose;" and he began to add to his prayers that he might so live that he would be worthy of the blessings which, seemingly, were coming his way.

(To be continued)

"Prayer Perfect."

A TRUE SHORT STORY

By W. W. Christensen

PET lambs, a lunch pail, and a prayer!

That is a queer assortment of things material and spiritual, isn't it?

Yet that assortment on one occasion brought the richest experience of a lifetime—the assurance to the soul of a ten-year-old boy that God had heard and answered his prayer for help.

Lambs were more than mere pets in that pioneer settlement in southern Idaho forty-odd years ago. They meant wool for quilts or for sale in a year or two, or winter meat to supplement a food supply that was all too scanty.

That is the reason that news of a passing sheep herd out on the prairie caused an exodus of small boys from the little country schoolhouse that morning in early springtime. Scampering barefooted through the sagebrush, their lunch pails in their hands, they thought only of a triumphal return in the evening with lambs abandoned by the herders as too weak to stand the long drive to summer ranges.

Nor is it strange that in the excitement of finding lambs not too far gone, one of the lads set his pail on the ground some place in that wilderness of brush—and forgot it. He thought only of the two lambs the herders had given to him.

The enormity of the loss came later when he returned home in the dusk of evening. Even the woolly bits of salvage he proudly laid before his parents did not compensate for the loss of the pail: even now it rises before him, rectangular and tinny, the inverted cup on the lid like the turret of the Monitor in his old history book. Pails far better can be bought for much less nowadays.

But it was different in that new country. Economy, even in little things, was the price of living. For the only source of income until crops were harvested in the fall was a few dozen eggs or a few pounds of butter, swapped at the country store for the bare necessities. New lunch pails for careless boys were not included in the family budget.

That is why the boy trudged out on the desert the next morning with the stern order ringing in his ears to stay there until he found that pail.

It was like sending him to search for the proverbial needle in the haystack. Sagebrush almost as high as the boy's head stretched around him for miles. Landmarks there were none in that broad sweep of hills and hollows. Only the distant mountains and the green of wheat fields on the foothills pointed the way to his home.

Hour after hour he searched, trying to retrace his footsteps of the day before. At times he imagined he caught the glint of tin on a distant hillside and raced toward it, only to find it

was an illusion, or a bit of flint glistening in the sunlight. Noontime found him tired and thirsty—but still doggedly determined. Late in the afternoon the blue shadows beginning to slant from the western mountains drove him to more frantic efforts. He would not give up; he dared not go home without that pail! Child though he was, he already knew the pioneer code which accepted no excuse for failure.

Perhaps his desperation led him to think of praying. From babyhood he had been taught to murmur the word-patterns which pass for prayer in the minds of children. But never before had he really prayed. Now he did pray, a sob choking the whispered words in his throat:

"Please, God! I—I can't find it alone. You know I have tried. Won't you please help me now?"

Somebody has said that perfect prayer is a meeting of the soul with the Infinite. If so, that meeting was surely made out there in the desert twilight, for infinite peace came to the heart of the troubled boy— and the assurance that his halting plea had been heard.

Yes, he found the pail—not a hundred feet from where he had lifted his tear-stained face to the darkened sky.

Coincidence, you say? It was possible, of course. But the peace and assurance which flooded his soul even as he whispered his plea for help was not coincidence. It welled up from deeper sources—sources never before felt in his life.

Now, after all these years, he cherishes that experience as his richest remembrance—a memory of Prayer Perfect.

HIDDEN SONG

Somewhere within my heart there is a song,
  But I don't hear or feel its rhythmic call;
Its music does not touch my soul at all
  For night has come, and for a time so long
There has been leaden gray where songs belong.
  Yet still I know 'tis there beyond a wall
That some day will be crushed, and crumbling fall.
  And forth will come a melody and dawn.

For always light doth follow after dark,
  And hidden songs do find their joyous way
To gladden hearts as sunshine brightens day.
  And then I, too, will sing as does the lark
When morning comes to spread its glorious light
  Upon a world that is no longer night.

NOTE.—Next week's issue of the "Star" will be a special Souvenir Edition celebrating its Hundredth Birthday. Be sure you get your copy.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XII—"WHEAT FOR MAN" (continued)

DIETS of "Nature People." Our present knowledge of the nutritional value of wheat is in full confirmation of the Word of Wisdom. The use of grain as man's food is well established from earliest times. The Word of Wisdom therefore but adds its sanction when it states "wheat for man."

If proof were needed to substantiate these findings of science among human beings, it could be furnished by the Arabs and the hill-tribes in India, whose food is largely coarsely ground, unmilled grain products and amongst whom diseases of the alimentary tract—ulcers, appendicitis and cancer—are practically unknown.

Dr. McCarrison states:

"For nine years of my professional life my duties lay in a remote part of the Himalayas, among isolated races, far removed from civilization. Certain of these races are of magnificent physique, preserving until late in life the characters of youth; they are unusually fertile and long-lived, and endowed with nervous systems of notable stability.

"During the period of my association with these people (nine years) I never saw a case of asthenic dyspepsia, or gastric or duodenal ulcer, of mucous colitis, or of cancer, although my operating list averaged over 400 operations a year."

Another eminent authority, Dr. Ernest H. Tipper, who served for many years in the West African Service, in his book "The Cradle of the World and Cancer, a Disease of Civilization," makes the statement:

"The average daily number of cases seen during my twenty years service in West Africa was about sixty, exclusive of official rating, yet I only saw six cases of cancer altogether; five of these were in coast stations, the other one away in the grass country, but not one amongst two million people in the heart of the Niger Delta: and I only once came across a case of appendicitis when in charge of a coast station, and that was not a clear case. The Equator is the cradle of the world, and amongst the race of which I write, where conventionalism is absent and food perfectly natural and abundant, where the natives have never lost touch with the first principles of feeding, and there is no such thing as constipation, there is no cancer. At the first dawn of civilization amongst them this disease makes its appearance; where civilization is advanced, it is rife."

The diet of these nature people is described as consisting of unmilled grains, fruits and vegetables, with a certain amount of milk and butter and goat's meat only on feast days—just such a diet as is outlined in the Word of Wisdom.

It may be said here that from earliest times students of the subject have believed that a close relationship exists between disease and diet. For example, since the days of Galen (131-201 A.D.) physicians have urged a natural low meat diet as a preventative and cure of cancer—such as milk, eggs, whole grain cereals, fruits and leafy vegetables. In 1923 Dr. Alfred C. Jordan of London published the following dietary principles as a prevention of cancer: (1) Eat live foods (milk, cream, butter, cheese, fresh fruits, vegetables, nuts); (2) laxative

foods, fresh fruits and vegetables; (3) avoid foods that decompose readily in the bowels (meat, fowl, game, and sugar); (4) avoid all food and drink that irritate the mucous lining of stomach or intestine (pickles, vinegar, strong condiments and all alcoholic beverages).

Dr. D. T. Quigley reported in July, 1935, a study covering ten years, and including 2,707 patients. He reports that all were found to be living on diets more or less deficient in minerals, especially calcium, iodine, iron, in all of the vitamins, and in roughage. Over 95 per cent. of them suffered from constipation and other stomach or intestinal disease. It is very likely that diet may be found a valuable ally in the fight against cancer.

"CORN FOR THE OX"

"Corn for the ox and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals."

Food for Animals. The above statement in the Word of Wisdom implies that seeds of a certain plant may serve the needs of one kind of animal better than of another. Little careful study has as yet been made of this subject, yet present nowledge confirms well this principle foretold in the Word of Wisdom.

Varying Composition of Foodstuffs. While much has been learned about nutrition during the last few decades, nevertheless every sane student of the subject is convinced that the borders of nutritional knowledge will continue to be extended during the coming years. That which has been learned may be safely used, but it will be added to, for better use, as new discoveries are made.

This is especially evident in the study of the component parts of the commonest foodstuffs. Most of them may contain protein; many may contain fat, but not with the same properties; all may contain carbohydrates, but of different kinds. It does not follow that every kind of protein, fat or carbohydrate has the same nutritive value for every kind of animal.

Physiological Effects of Different Rations. Moreover, it has long been recognized, though poorly defended, that the same food or ration, though complete according to present standards, may not have the same effect on different animals. Each class of animals has its own specific nutritive needs and responses. Likewise, two different rations, both apparently complete, may have very different effects on the same class of animals.

"Corn for the Ox." One of the most enlightening experiments in this field was conducted at the State Agriculural Experiment Station of the Universiy of Wisconsin.

Sixteen shorthorn heifer calves, six months old, were divided into four lots of four animals each. All were fed normal rations balanced according to approved standards. However, one lot was fed wholly with products of the corn plant—grain, stover and gluten feed; another with products of the wheat plant—wheat meal, straw and gluten feed, the third with products of the oat plant, and the last with a ration made up one-third each of the corn, wheat and oat rations.

Almost from the beginning the different rations had different effects upon the animals. All increased in weight, but the gain was largest with the corn-fed and smallest with the wheat-fed animals. After a few months it was noticed that in addition to the increase in weight, the corn-fed animals looked best, had smoother coats, fuller barrels, and were generally in a better state of nutrition; while the animals that were wheat-fed looked worst, with rough coats, small of barrel, gaunt and thin in appearance as if in a low state of nutrition.

More conclusive results were obtained when the cows had calves. The calves from corn-fed cows weighed an average of 73 pounds at birth; from wheat-fed cows, 46 pounds. All of the calves from the corn-fed cows lived and were vigorous and healthy; while of the four calves born to the wheat-fed group one was born dead, one died 12 hours and another 12 days after birth.

At the next time of calving, the corn-fed cows dropped four calves weighing 84 pounds each, all of which lived and were normal in every respect; but the wheat-fed group dropped only two calves, weighing 52 pounds each, one of which lived nine hours and the other 22 hours. One of the cows of this latter group died from anthrax and another had no more young.

The corn-fed cows gave most milk; the wheat-fed least. In one year the corn-fed group gave three times more milk than the wheat-fed animals.

These apparently decisive experiments were then made more emphatic. After three years, the ration given the cows was changed. The wheat-fed cows, which had done so poorly, were placed on a corn ration and soon became healthy and vigorous, looked better, and dropped normal calves at normal times. On the other hand, the vigorous corn-fed animals that were placed on the wheat ration declined in health, became afflicted with stiffness and swollen joints, and had to be returned to the corn ration.

The two groups of animals that received the oat and the mixed ration stood, in all the tests, between the corn and wheat-fed lots.

Conclusion. The above experiments certainly shows that corn is the best food for cattle. In the words of the experimenters, the wheat-fed cattle were unable to perform normally and with vigour the physiological processes of life; but the corn-fed animals were strong, healthy, in splendid condition, and their calves were of great vigour. With this experiment in mind it seems indeed remarkable that Joseph Smith so many years before the birth of the science of nutrition, would declare "corn for the ox."

The value of "oats for the horse" and the other grains mentioned in verse 17 for the animals and beasts of the field is generally accepted knowledge today, though scientific demonstration is not yet available.

Application to Human Beings. It is clearly evident that food has a profound effect on the health and well-being of the individual and of the race as well. If the food eaten during the period of pregnancy could have such an effect upon the general health and resistance of the cows and their young in the experiment just described, surely there must be similar results to be expected in the feeding of human mothers. This has been found to be true. Every wise expectant mother will study well the right kind of food to procure health and vigour for herself and her offspring. She will understand that she must secure blood especially rich in all vitamins and the necessary minerals as well as those furnishing other requirements. Children were meant to be well born; parents must understand what is their share in this grave responsibility.

(To be continued)

From the Mission Field

ARRIVAL AND ASSIGNMENT

Elder Albert Henry Willmott, of the North London Branch, was set apart as a full time missionary by Mission President Andre K. Anastasiou on Friday, May 10th, to labour in the British Mission "Millennial Star" Office.

★

DOINGS IN THE DISTRICTS

Bristol

Three children were baptized at 6.30 a.m. on Sunday, May 5th, in the sea at Weston-super-Mare. The names are as follows:—Ruth Millard, baptized by Brother Herbert Millard and confirmed by Brother Henry Neal; John Harcombe, baptized by Brother Henry Neal and confirmed by Brother William Collins; Martin Armstrong, baptized by Brother Frank Armstrong, and confirmed by Brother Herbert Millard.

London

At a combined Priesthood Meeting for the Luton, Letchworth and St. Albans branches, held at Luton on Sunday, May 12th, the following brethren were ordained to higher offices of the Priesthood:—W. A. Smith, an Elder by Elder James R. Cunningham; E. G. Osborn, an Elder by George A. Goundry; and S. Pateman, a Teacher by President F. E. Simmonds.

Manchester

A "Shipwreck Social" was organised by the Sunday School of the Hyde Branch on Saturday, May 4th. Novelty events were participated in and the finding of the 'eats" caused great amusement. Proceeds were for Sunday School funds.

A Members' Reunion Party was held in the Oldham Branch Chapel on Saturday, April 27th. All members were sent a special invitation. The programme was given by the Sunday School. Two plays were given:—"In Secret Places," and "A Companion for Life," directed by Sister Emma Wynn. Musical items were also given by various members.

★

PERSONAL

MAVIN—On Sunday, April 14th, the second son of Brother and Sister Reginald S. Mavin (of Bristol District) was blessed by President Andre K. Anastasiou and given the name of Richard Samuel.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool.
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station

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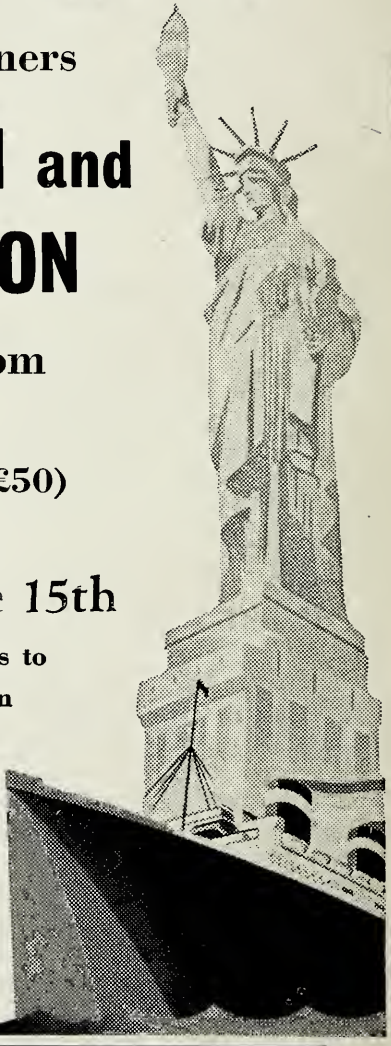

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